

MARK

JESUS THE SERVANT

ABOUT THE AUTHOR

- * The author of the Gospel, Mark, was also called "John Mark." Acts 12:12
- * The name Mark means "Polite" or "Shining"
- * He was the cousin of Barnabas (Colossians 4:10).
- * He may have been the young man who fled naked from the Garden of Gethsemane when Jesus was arrested (14:51-52).
- * Apparently Mark was converted by the apostle Peter (1 Peter 5:13).
- * Disciples in Jerusalem met in the house of his mother, Mary, to pray for Peter when he was imprisoned by Herod (Acts 12:12).
- * John Mark accompanied Barnabas and Saul on the first missionary journey ([Acts 12:25; 13:5](#)), but departed early for Jerusalem ([Acts 13:13](#)).
- * Before making their second journey, Barnabas wanted to take John Mark, but Paul opposed the idea because Mark had departed from them on the first Journey. Consequently, Barnabas took John Mark, and Paul took Silas and the two groups went their separate ways ([Acts 15:36-41](#)).
- * Later, Paul was later able to call him a coworker ([Philem 24](#); cf. [Col 4:10](#)) who was helpful to his ministry ([2 Tim 4:11](#)).

Chapters: 16

Verses: 578

BACKGROUND OF MARK

The Book of Mark is the shortest of the 4 Gospel accounts of the life of Jesus Christ.

- * Mark is the Gospel of Christ directed to 2 groups of Romans.

1. IT WAS WRITTEN TO BRING THE GOSPEL TO THE ROMANS

- * He immediately presents Jesus as the Son of God (1:1)
- * He stresses the Work of Jesus as the Servant of the Lord and men (10:42-45) more than the Words of Jesus

2. IT WAS WRITTEN FOR THE ROMAN CHRISTIANS

- * Mark wrote his Gospel account to encourage gentile Christians in Rome who were facing the persecutions of the Emperor Nero.
- * Mark wanted to encourage those suffering persecution that their master suffered first, and He suffered for them.
- * The ultimate purpose and theme of Mark's Gospel is to present and defend Jesus' universal call to discipleship.
- * For Mark, discipleship is essentially a relationship with Jesus, not merely following a certain code of conduct.
- * This fellowship includes trusting Jesus, confessing him, observing his conduct, following his teaching, and being shaped by a relationship with him.
- * Discipleship also means being prepared to face the kind of rejection that Jesus faced.

UNIQUE FEATURES OF THE GOSPEL OF MARK

1. Mark's Gospel is sparse and brief compared to the others.

- * Mark also omits any account of Jesus' ancestry and birth
- * He begins where Jesus' public ministry began, with His baptism by John in the wilderness.
- * With no resurrection appearances, Mark's Gospel ends abruptly

"So they went out and fled from the tomb, for terror and amazement had seized them; and they said nothing to anyone, for they were afraid" (16:8).

2. Mark emphasizes Jesus' deeds over his words (as compared to the other Gospels).

- * Miracle stories take up a greater part of the total book and are *told in greater detail* (6:14-29; 7:1-23; 9:14-29; 12:28-34).
- * But Jesus' teaching takes up a lesser part of the total book and is *told in less detail*.
- * no Beatitudes, Lord's Prayer etc.
- * Only 4 parables are given in Mark.
- * But 19 miracles are recorded in rapid fashion.

3. Mark's Gospel is marked by a sense of urgency

a. THE URGENCY IS FOR THE READER TO RECEIVE THE GOSPEL MESSAGE

"The time is fulfilled; the kingdom of God is at hand" (1:14).

"This generation will not pass away until all these things take place" (13:30; cf. 9:1).

b. THE URGENCY PORTRAYED THE SERVANTHOOD OF JESUS

- * The English word immediately is only found 4 times in the Old Testament. It is found 59 times in the New Testament. *(The Greek word for "immediately" is euthys)*
- * The word is used 41 times in the gospel of Mark. Why?
- * Because Jesus who is portrayed as a Servant, is a good servant, who takes immediate action when he is given a task or an order and does not delay.

4. Mark's Gospel offers the most human portrait of Jesus

- * Jesus becomes hungry (11:12) and tired (6:31).
- * He exhibits a full range of human emotions, including pity (1:41), anger (3:5), sadness (3:5), wonder (6:6), compassion (6:34), indignation (10:14), love (10:21), and anguish (14:34).
- * Mark's Gospel is the only book of the New Testament in which Jesus is called "the Son of Mary" (Mark 6:3).
- * It is the only Gospel in which the Lord is called a "carpenter" (Mark 6:3), while the Gospel of Matthew states that He was "the son of a carpenter" (Matthew 13:55).

5. Mark frequently explains Jewish matters, but not Roman ones

- * On one hand, Mark does not deal with Jewish Laws and he only quotes one prophecy from the Old Testament.
- * On the other hand, Mark's audience, largely unfamiliar with Jewish customs, needed to become familiar with such customs in order to understand the coming of Jesus as the culmination of God's work with Israel and the entire world, so Mark explains them.
- * Cf. 7:3-4 (Jewish custom of purification is explained) with 10:12 (knowledge of Roman divorce law is assumed).
- * Defines Aramaic words (the language of common people in first century Palestine): **Boanerges** (3:17), **Talitha-Cumi** (5:41), **Corban** (7:11), **Ephphatha** (7:34), **Bartimaeus** (10:46), **Abba** (14:36), **Golgotha** (15:22), **Eloi, Eloi, Lema Aabachthani** (15:34).
- * Does not define Latin words: **Legion** (5:9, 15), **Denarius** (12:15), **Praetorium** (15:16), **Centurion** (15:39).

6. Mark's story is dominated by Jesus' Suffering and Death.

- * Plot to kill Jesus formed already in 3:6 (cf. with Matt. 12:14; Luke 19:47)
- * Three predictions of His suffering (8:31; 9:31; 10:33-34)

7. Mark focuses on Roman time (6:48, 13:35)

- * Jews and Romans marked time differently.
- * For the Jew, the day began at dawn and ended at sundown.

*(Notice that the **Mk 15:25 (3rd hour)** is stated as "when they crucified him." In the **Jn 19:14 passage (6th hour)** the reference is to when Pilate sat in his place of judgement for the final condemnation of Christ to the cross.)*

- * We've adopted the Roman method of beginning the day at midnight and dividing it in 12 hr intervals.

TIME	ROMAN TIME	JEWISH TIME
12 MIDNIGHT	Start of Day	6th Hour (Night)
3:00 am	3rd Hour (Day)	9th Hour (Night)
6:00 am	6th Hour (Day)	Start of Day (Sunrise)
9:00 am	9th Hour (Day)	3rd Hour (Day)
12 NOON	12th Hour (Day)	6th Hour (Day)
3:00 pm	3rd Hour (Evening)	9th Hour (Day)
6:00 pm	6th Hour (Evening)	12th Hour (Sunset)
9:00 pm	9th Hour (Evening)	3rd Hour (Night)

8. Mark's Gospel is interspersed with a motif of Secrecy

- * Jesus' own disciples do not understand who he is (4:41; 6:51-52).
- * Jesus commands others to keep his identity or miraculous deeds a secret (1:23-25, 43-44; 3:11-12; 5:43; 7:36; 8:30; 9:9).
- * Jesus speaks in parables so that people won't understand what he says (4:10-12).
- * The transcendent nature of Divine Knowledge exhibited through Jesus gains emphasis.

9. Mark highlights the failures of Jesus' disciples

- * Unperceptive (4:41; 6:51-52; 8:14-21)
- * Self-interest (8:32; 9:32-34; 10:35-41)
- * Betray, Deny, and Forsake Jesus (14:10-11, 17-21, 26-31, 37-38, 44-45, 50, 66-72)
- * Mark's Gospel ends without recording any redress of the disciples' faithlessness, such as
 - * *the remorse of Judas (Matt. 27:3-10),*
 - * *the recovery of Peter (John 21:15-19), or*
 - * *the post-resurrection reconciliation of the eleven with Jesus (Matt. 28:18-20; Luke 24:36-53; John 20:19-21:14).*

OUTLINE OF THE BOOK

* **The Beginnings of Jesus' Ministry (1:1-13)**

- His Forerunner (1:1-8)
- His Baptism (1:9-11)
- His Temptation (1:12-13)

* **Jesus' Ministry in Galilee (1:14-6:29)**

- **Early Galilean Ministry (1:14-3:12)**
 1. Call of the first disciples (1:14-20)
 2. Miracles in Capernaum (1:21-34)
 3. Preaching and healing in Galilee (1:35-45)
 4. Ministry in Capernaum (2:1-22)
 5. Sabbath controversy (2:23-3:12)

○ **Later Galilean Ministry (3:13-6:29)**

1. Choosing the 12 apostles (3:13-19)
2. Teachings in Capernaum (3:20-35)
3. Parables of the kingdom (4:1-34)
4. Calming the Sea of Galilee (4:35-41)
5. Healing a demon-possessed man (5:1-20)
6. More Galilean miracles (5:21-43)
7. Unbelief in Jesus' hometown (6:1-6)
8. Six apostolic teams preach and heal in Galilee (6:7-13)
9. King Herod's reaction to Jesus' ministry (6:14-29)

OUTLINE OF THE BOOK

* **Strategic Withdrawals from Galilee (6:30–9:29)**

- To the Eastern Shore of the Sea of Galilee (6:30–52)
- To the Western Shore of the Sea (6:53–7:23)
- To Syrian Phoenicia (7:24–30)
- To the Region of the Decapolis (7:31–8:10)
- To the Vicinity of Caesarea Philippi (8:11–30)
- To the Mount of Transfiguration (8:31–9:29)

* **Final Ministry in Galilee (9:30–50)**

* **Jesus' Ministry in Judea and Perea (ch. 10)**

- Teaching concerning Divorce (10:1–12)
- Teaching concerning Children (10:13–16)

- The Rich Young Man (10:17–31)
- A Request of Two Brothers (10:32–45)
- Restoration of Bartimaeus's Sight (10:46–52)

* **The Passion of Jesus (chs. 11–15)**

- The Triumphal Entry (11:1–11)
- The Clearing of the Temple (11:12–19)
- Concluding Controversies with Jewish Leaders (11:20–12:44)
- Signs of the End of the Age (ch. 13)
- The Anointing of Jesus (14:1–11)
- The Lord's Supper (14:12–26)
- The Arrest, Trial and Death of Jesus (14:27–15:47)

The Resurrection of Jesus (ch. 16)